

after the murder, to ask us urgently for Baptism. He was examined, was sounded, and was found instructed and informed upon all that was necessary for it. However, some time was taken in order the better further to observe his disposition, in which finding nothing to criticize, he was baptized on the feast of the Nativity of Our Lady. We gave him the name of Joseph, which was the name of the deceased, in the hope we had that the virtue of his late brother, as well as his name, might be made to live again in his person. We do not know what will be the progress and outcome for him, but at this beginning we are not receiving less satisfaction from him than we received formerly from his late brother, when he began to be a Christian; nay, we even find in him something more,—yet with this difference, that his brother had had no one before him whom he could imitate; but this one has had the example of his brother, which seems to have been the whole cause of his good fortune.

[21] The conversion of this new Joseph seems so much the more important, as he had been for twenty years steeped in the practice of the *Aoutaenhrohi*, or festival and dance of fire,—the most diabolical, and, at the same time, the most general remedy for maladies that there is in the country. He has corroborated for us everything that has been already written about it; and he related to us that when about twenty years old he began, through a youthful fancy, to follow those who turned their attention to this; but when he saw that he had not, like the others, hands and mouth which were fireproof, he was very careful not to touch what was too hot, but he made only